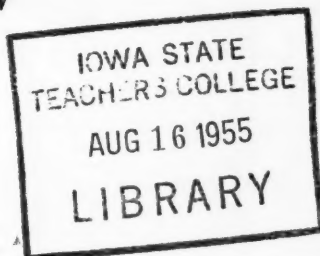


# America

August 20, 1955  
Vol. 93 Number 21

NATIONAL CATHOLIC WEEKLY REVIEW



## New Armed Forces Reserve program

WILLIAM V. KENNEDY

## Needed: alternative to censorship

GEORGE THOMAS

## Some unsung poems of our age

NICHOLAS JOOST

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### EDITORIALS

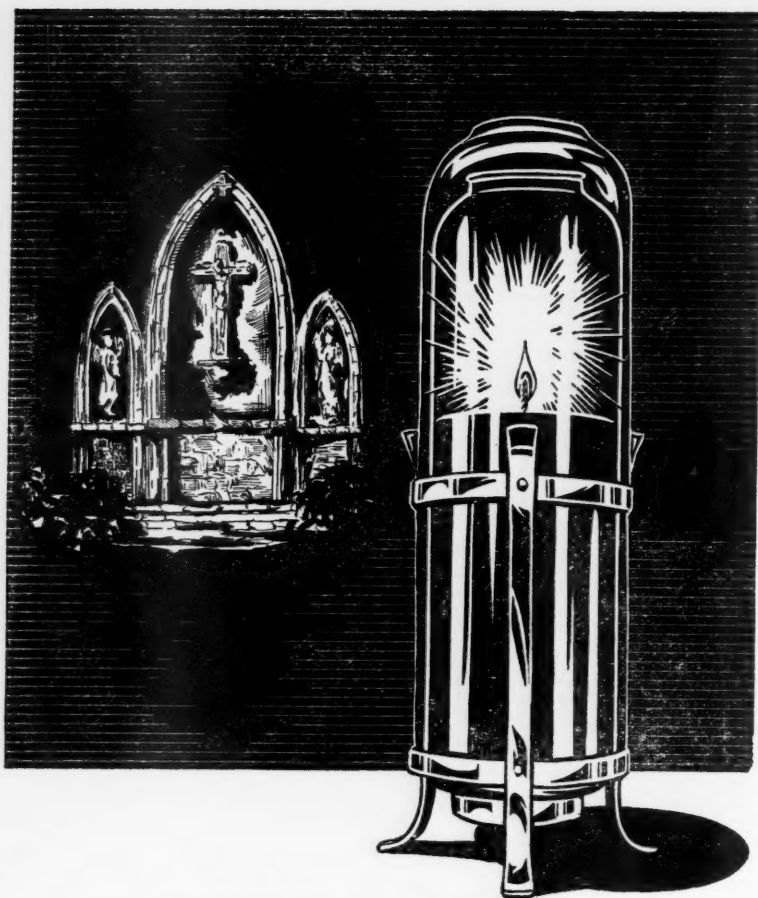
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**PURVEYORS TO THE VATICAN BY APPOINTMENT**

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### **What's Tito up to?**

Because he was himself thoroughly trained in the gangster tactics of communism—and because Washington financed him—Marshal Tito survived Stalin's bare-knuckle campaign after the 1948 break with the Cominform. Now, informed people are starting to wonder whether this Communist hatchet-man, who became master of Yugoslavia, can withstand the soft, cooing approach of Khrushchev and his crowd. Over the past few weeks the marshal has spoken only friendly words about the Russians. He is convinced that their peace campaign is wholly sincere. He believes that they have repudiated Stalinism, with its stubborn insistence that all Communist parties toe the Kremlin line. Recently he permitted a group of Yugoslav legislators to visit Moscow. He even seems prepared to re-establish relations with the Russian Communist party. On the other hand, criticisms of the United States have lately multiplied in the kept Yugoslav press. At the moment the marshal is resisting a U.S. demand to exercise inspection rights, under the 1951 military-assistance pact. Is Tito preparing a sensational return to his original allegiance? Or is he merely going through the motions of re-emphasizing his vaunted independence? The feeling in Washington is that the latter is true. Since the 1948 split with Moscow, Tito has received from the United States \$502 million in economic aid and approximately the same amount in military aid. Our policy-makers are gambling, with no illusions about Tito's loyalty to the West, that the Yugoslav dictator wants above all else to keep the golden stream of dollars flowing.

### **... relations with the satellites**

Nevertheless, the rapprochement between Tito and the Kremlin is proceeding apace. One amazing phase of this development should be carefully watched. In a speech on July 27, Tito castigated the Communist bosses of Hungary and Czechoslovakia for their continued hostility to Yugoslavia. He accused them of still following the old Stalin line, which the new rulers of Russia have repudiated. A few days later, in an interview with a group of Americans, he openly invited the satellite countries to imitate the Yugoslav example and strike out on their own. He claims that the new Moscow line permits this exercise of liberty. Since Matyas Rakosi, head of the Hungarian Communists, purged Foreign Minister Laszlo Rajk in 1949 on charges of "Titoism," and since three years later Rudolph Slansky, party secretary, and Foreign Minister Vladimir Clementis were done to death in Czechoslovakia for the same "crime," Tito's words are packed with dynamite. Was this the opening gambit in a power play designed to liquidate the leading Communists of Hungary and Czechoslovakia? If it is, is Moscow really the instigator of the plot? It surely was no accident that three days after the July 27 speech Tass carried a report of Tito's denunciation of the satellite leaders. In Budapest Rakosi quickly took the hint and offered to renew friendly ties with Yugo-

## **CURRENT COMMENT**

slavia. Will this abject surrender save the Hungarian leader's neck? And what is in the cards for the comrades in Prague?

### **Labor and business in Japan**

It's later than we think in Japan. So reported Victor Riesel in his nation-wide syndicated column on Aug. 6 and 7. The labor columnist painted a grim picture of Communist success in controlling the Japanese labor movement and in wooing the Japanese businessman. The labor story is as old as the U.S. occupation of Japan. It was not until 1950 that the occupation authorities awoke to the damage done by American Communists who had infiltrated the U.S. Army in Japan as political advisers. These agents even succeeded in placing Kyuichi Tokuda, secretary general of the Communist party, on the Japanese Central Labor Relations Committee—the equivalent of our National Labor Relations Board. To this day the Reds have retained their control of Japan's key unions. Government workers, railway workers, teachers and even those Japanese who work for our Army follow the labor line dictated by Moscow. The teachers' union daily crams anti-American propaganda down the throats of millions of susceptible Japanese youngsters. As for the businessman, he is more than ever alive to the possibilities of expanding foreign trade by making deals with the Sino-Soviet bloc. Mr. Riesel finds it "tough to report" but we shall have to follow a liberal foreign-trade policy which is going to hurt some U.S. industries. The alternative to opening up the U.S. market to Japanese goods is the abandonment of Japan to Moscow and Peiping and the drastic weakening of our Pacific defenses. The high tariff lobbies either ignore this dilemma or act as if some other possibility exists. Would that one did!

### **True face of communism**

Front pages of the press on Aug. 8 spread before American readers a strikingly glaring contrast. At a country retreat 65 miles from Moscow, USSR's Premier Nikolai A. Bulganin gave a party for foreign ambassadors. All was sweetness and light and "a good time was had by all," reports said. There were friendly boat races, gay berry-picking forays, song-fests at which emotions ran so deep that Soviet officials were observed wiping furtive tears from their eyes. Toasts

galore were quaffed, tame deer came running up when the Premier gave a whistle, and all the jollity was summed up by Bulganin: "I think our meeting today represents the universal desire of the people of the world to live in peace and as pleasantly as we have met here today . . . and we must live this way." The same U.S. front pages that carried this idyllic report also quoted the American fliers recently released from Red Chinese captivity. With classic understatement, Col. John K. Arnold Jr. said: "I was subjected to types of persuasion that civilized people don't subject other people to." Among other tortures, he was forced to stand for thirty hours with feet and ankles tightly bound, so that he became "screaming and delirious." He was struck in the face, spat on, kicked and beaten over the head and back with sticks. Which is the true face of communism—the synthetic good-fellowship of Premier Bulganin's garden party or the cool cruelty of the Chinese Reds? The millions behind the Iron Curtains of East and West know the answer. We are right in welcoming any lessening of tensions between the free and the Communist world, but we shall forget at our peril that communism is essentially brutal and inhuman. Torture, not parties, is its trademark.

#### **Borlenghi in New York**

According to a reliable report, Señor Angel Borlenghi, who fled Buenos Aires with incontinent haste on July 2, is a guest at one of Manhattan's best-known hotels. This is the same character, Serafino Romualdi reminds us in the *AFL News-Reporter* for July 29, whom Argentine Army men labeled, in a pamphlet circulated last year in Buenos Aires, the "Beria of Argentina." As Minister of the Interior, Borlenghi was a pillar of the Perón dictatorship. The entire police apparatus was in his hands. "I am asking the Divine Providence to conserve him," said Perón in a speech last March, "because I know what Borlenghi's collaboration means to the success of our Government." What it meant, charges Mr. Romualdi, who is the AFL's Latin-American representative, was the betrayal of the labor movement, the organization of the secret police along Gestapo lines, the savage torture of prisoners, the expropriation of the famous newspaper *La Prensa*, the notorious destruction of the

Jockey Club, the more recent acts of vandalism aimed at churches and the residences of leading churchmen. It was Borlenghi, too, who wanted to abolish all religious holidays and replace them by days devoted to Eva Perón. Mr. Romualdi recalls that Borlenghi was a member of the Socialist party and a labor leader when Perón started his rise to power. Throwing in his lot with the dictator, he betrayed, says Romualdi, both the Socialist party and the labor unions. In view of the obstacles which thousands of gallant anti-Communist refugees must surmount before gaining a haven in this country, it is disconcerting to learn that under our laws people like Borlenghi can so easily travel to New York and there reside in luxury.

#### **Bell Trade Act revised**

By signing the new Philippine trade agreement on Aug. 1, President Eisenhower has eliminated the worst features of the 1946 Bell Trade Act, which tied the postwar Philippines to the United States in a semi-colonial status. The new accord has been in the making since the arrival of a Philippine trade mission in the United States almost a year ago. While it imposes duties on Philippine exports to this country, Filipinos will profit more than Americans from the new arrangement. Under the 1946 act reciprocal payment of duties was supposed to have begun by July, 1954, with charges starting at 5 per cent of the rates levied on similar imports from other countries. Rates were to rise to their fullest in 20 years. Now U.S. tariffs on Philippine goods will start at a lower level and rise less rapidly than Philippine tariffs on U.S. exports to the islands. The reason for this change is obvious. Throughout the postwar period the free entry of U.S. manufactured goods into the Philippines seriously hampered the country's efforts to industrialize. With competition from American products now restricted by the new tariff regulations, Philippine industry will have a chance to strike out on its own. Moreover, the Philippine peso will no longer be pegged to the U.S. dollar. In return for these concessions the Filipinos will give up their 17-per-cent tax on foreign exchange, which hit hard at the American trader. In general business activities Filipinos and Americans will enjoy citizens' rights in the others' country. The new agreement should eliminate the friction in American-Philippine relations caused by the Bell Trade Act.

#### **FPC decision on Hells Canyon**

By the time the 1956 elections are over, Hells Canyon will be as familiar to the public as Niagara Falls or Grand Coulee. For the past five years, this section of the Snake River on the Idaho-Oregon border—the deepest gorge on the continent—has been the center of a raging controversy between public-power advocates and private-utility interests ("Power struggle at Hells Canyon," by Mark J. Fitzgerald, *AM.* 5/21). As part of the master plan for the Columbia River Basin, the Truman Administration had approved an Army Engineers' blueprint for a 720-foot high dam

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at Hells Canyon. The power potential of such a dam has been estimated all the way from 1.1 million kilowatts to 1.4 million kilowatts. The high dam would, in addition, exploit the full potentialities of the area for irrigation and flood control. In 1950, the Idaho Power Company sought a license from the Federal Power Commission to build a 200-foot dam on the Snake at Oxbow. Three years later it requested licenses for two additional dams: a 320-foot dam at Hells Canyon and a 395-foot dam at Brownlee. The total power potential of these three dams is admittedly only 783,000 kilowatts. Opponents charge that under the Idaho Power Co. plan the full potentialities of the Snake for irrigation and flood control, as well as for power, will forever be restricted. Their disappointment over the FPC decision was aggravated by the timing of the announcement. The decision, though arrived at some days earlier, was not made public until after Congress had adjourned. Since a bill providing for Federal construction of a high dam at Hells Canyon has been pending in the Senate, it looked to the public-power advocates as if FPC was presenting the country with a *fait accompli*. What FPC actually succeeded in doing, however, was to make certain that Hells Canyon, along with the Dixon-Yates contract, would be a major issue in the 1956 campaign.

#### **On medical schools and doctors**

The dean of at least one large U.S. medical school is not convinced that medical education needs government help. In his annual report, which was made public last week, Dean Willard C. Rappleye of Columbia University's faculty of medicine notes that if industry would devote one-fortieth of one per cent of its annual profits to medical education, our medical schools could erase their present deficits. He warned that with government support would come "some degree of government control." Dean Rappleye cited figures showing that over the past 45 years the number of doctors has increased 117 per cent while the population has grown only 76 per cent. At the present time, he asserts, the number of doctors, assuming that they are well trained and well distributed, is adequate. (There are 225,000 physicians in the United States, or one for every 750 persons.) The dean conceded, however, that the doctors are not so well distributed as they ought to be, too many of them being concentrated in large urban areas. He also suggested that not all doctors are adequately trained. With regard to the distribution of doctors, we wonder whether the improvement of hospital and other facilities now under way in rural regions will not gradually correct the present imbalance. No doubt, some doctors gravitate to the city for purely monetary reasons. Many more, we suspect, are motivated by the superior medical facilities available there. That may explain why doctors who oppose Federal aid to medical education are at the same time perfectly willing to accept it for hospital construction. Without such help, the rural regions will always be underprivileged medically.

#### **U. S. REDS START COUNTER-OFFENSIVE**

As might be expected, the Communist party in the United States is trying to regain momentum with the help of the breezes stirred up by the Big Four meeting. The National Committee of the party recently held a two-day session in New York which was attended by over 70 delegates from 27 States. At the close they issued a long statement, published in the *Worker* of Aug. 7, in which they hailed the Geneva conference as a "turning point." From the party line laid down in that statement, however, it appears that all the "turning" must be done by the United States.

The newly drafted party program helps to prove that one of the aims of the Geneva talks, in the Kremlin's mind, was to make easier of fulfilment the very same objectives whose realization had run up against a stone wall under previous tactics. The U.S. party now argues that the "spirit of Geneva" requires the free world to agree to the old demands that were part of Soviet policy long before. One concession that would be in line with the new spirit, argues the party declaration, would be to abandon the idea of German rearmament. The admission of Germany to Nato, it seems, "runs counter to the meaning of Geneva."

There is need, furthermore, for unification of Germany "based on non-alignment with any military bloc." This, for the uninitiated, is another formula to stop Germany's integration into the West's defensive system. The American Communists call for "direct negotiation" with Peiping. They are for the admission of Red China to the United Nations and for a "peaceful settlement of the Formosa issue in accordance with the territorial rights of People's China." They argue that the new spirit calls for an end to the economic (strategic) embargo against Red China and the Soviet bloc generally.

All this in the name of Geneva. The Aug. 7 declaration is also filled with appeals on other issues that have long figured in Communist propaganda on the domestic front. Some of these are causes which are not necessarily Communist ones. For instance, the American Communist leaders condemn the McCarran-Walter Immigration Act, against which many Catholic leaders have themselves spoken. In the main, it is obvious that the Communist leaders in this country hope that the relaxation of tension among the heads of governments at Geneva will also take the heat off them at home. They hope that they can, again in the name of Geneva, reopen the doors that have been closed to them and in this way resume their formerly successful "front" tactics.

The Aug. 7 declaration shows two things in particular. The first is that the policies pursued by the Soviet Union continue to be the guiding star of American Communists. The second is that the party in this country is trying to rehabilitate itself by cashing in on the undoubtedly new approach and atmosphere created by the Big Four meeting. Will Geneva become a new shibboleth of Communist propaganda?

R.A.G.

## WASHINGTON FRONT

Almost the sole domestic issue which gives leading Republicans any concern about the 1956 election, assuming as most of them do that President Eisenhower will be a candidate to succeed himself, is the question of whether today's high economic velocity can be maintained. They say it is the not-merely-full but virtually jewel-encrusted dinner-pail that will win for them. But there has been real worry recently as to whether some of the prosperity has not been based flimsily on spending by families who are getting too deeply in hock and living in a fashion that could founder on the first missed payday.

The politicians know that even rather slight recession from a high production and income level is certain to make some people unhappy. Many farmers are supposed to be none too joyous now—a continuing farm-income dip this year has brought the total decline from the Korean war price peak to 20 per cent. It has long been argued that the business depressions of 1921 and 1929 began with the farmer, but the economists say now that with fewer people on farms each year, the impact of lowered income here is not so great on the country as a whole as once was the case. Still, this is a segment perhaps already alienated politically to some extent, and the GOP doesn't want to add to it.

Hence, Washington has reasoned in recent weeks, maybe moves should be made to minimize danger spots and try to insure continuing high economic levels on a healthier basis.

The President and his advisers have been watching the rising tide of consumer credit many months. So has the Federal Reserve Board, independently of the White House and motivated by economic, not political, considerations. Within three days the Administration tightened the almost ridiculously loose purchase requirements on Government-backed housing and the Reserve Board increased the interest rates on its loans to banks, a restraining device with the objective of ending the nothing-down-and-forever-to-pay kind of easy credit.

The direct way to tighten credit would be to order an increase in down payments and a shortening of the instalment period. It was done once under what was called Regulation W. But that required legislative sanction, withdrawn after the inflationary danger of Korea was past. Hence the more indirect approach of moving through the banking and monetary system.

So vast and complex is the banking and business system, so delicate the balances, that there is some of the trepidation that would attend taking a garage wrench to an IBM "brain" machine calculator. Economists and Administration politicians hope it works.

CHARLES LUCEY

## UNDERSCORINGS

Catholic elementary and high schools in this country will require 42,750 more teachers by 1965 than the present total of 121,731. The Catholic school-age population will by that date have risen from its present 4 million to 5.2 million. There will be need for an additional 1,927 elementary schools and 2,723 high schools, at a total cost of over \$1 billion. These are the estimates of a survey made by the Mathematics Department of Manhattan College, New York, reported by Religious News Service Aug. 9. The survey was made for the United Steelworkers of America as part of the union's study of the basic needs of the American educational system.

► The S.S.N.D. Educational Conference, composed of all School Sisters of Notre Dame in North America and in foreign missions conducted by them, will hold its inaugural meeting Aug. 23-24 at Mount Mary College, Milwaukee, Wis. Theme of the conference will be "Understanding the Child." There are 6,330 School Sisters, divided into five provinces, in the United States and Canada. They conduct 528 educational institutions, ranging from colleges to schools for the handicapped, with a total enrolment of 215,788.

► U.S. Representative Eugene J. McCarthy of Minnesota has been chosen to receive the 6th annual Cardinal Newman Award on Sept. 3 at the national convention of the National Newman Club Federation at Boulder, Colo. The award is given to a person who in a special way has promoted the work of Newman Clubs throughout the country. Mr. McCarthy, a graduate of St. John's University, Collegeville, Minn., and of the University of Minnesota, was professor of economics and education at St. John's, 1940-42, and acting chairman of the Department of Sociology at St. Thomas College, St. Paul, from 1946 until his election to Congress in 1948.

► Most Rev. Walter A. Foery, Bishop of Syracuse, N.Y., will celebrate a Pontifical Mass in that city on Aug. 31 to commemorate the centenary of the founding of the Will and Baumer Candle Company, America's pioneer manufacturer of church candles. The company is marking the occasion by founding a bursary for the education of young men for the priesthood.

► Dame Edith Sitwell announced in London on Aug. 6 her reception into the Catholic Church. Her poetry, along with that of her two brothers, Sir Osbert and Sacheverell, made the Sitwells one of the most distinguished writing families in England. In a study of Dame Edith's poetry published in AMERICA for Nov. 7, 1953, Neville Braybrook said that for the last thirty years it "has been one continual spiritual pilgrimage." In a statement on her conversion Dame Edith said that she wanted "the discipline, the fire and the authority of the Church."

C.K.

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## Geneva: atoms for peace

When the World's Fair opened in New York in May of 1939, it offered visitors a glimpse of the World of Tomorrow. As the sightseeing millions wandered in open-eyed wonder along the great avenues of the fair and through its vast halls, a handful, perhaps, of people in the world realized that a different tomorrow was in the making. They had seen on the horizon a cloud no larger than a man's hand that was eventually to explode in fiery death over Hiroshima. Thus was born our world of tomorrow.

Ten years almost to the day after Hiroshima, the curtain was raised on that world, in the International Conference on the Peaceful Uses of Atomic Energy, now winding up its two-weeks sessions at Geneva. Significant of the possibilities of nuclear energy and of the fantastic speed with which they are being developed was the remark of the president of the conference that our present achievements may well be regarded one day as representing "the primitive period of the atomic age." This was the prediction of Prof. Homi J. Bhabha of India in his opening address to the conference.

The Geneva conference grew out of an address by President Eisenhower before the United Nations on December 8, 1953. On that occasion the President made a number of suggestions aimed at finding "the way by which the miraculous inventiveness of man shall not be dedicated to his death but consecrated to his life." He proposed the formation of an international agency for peaceful exploitation of atomic energy. The present conference, called by the United Nations, was meant to explore this suggestion and related topics.

Interest in the proposed conference was slow to pick up, but under the patient prodding of its secretary general, Prof. Walter Whitman of Massachusetts Institute of Technology, it finally gained momentum. When the conference opened, 1,260 delegates from 72 countries and 7 specialized agencies of the UN were in attendance, as well as 800 observers. Papers to be read or circulated, totaling about 1,000, covered every aspect of the peaceful use of atomic energy: in power production, medicine, agriculture, industry.

A constant theme of the conference was that we are standing on the threshold of an era of plenty such as man has never yet seen. Millions on millions of men and women in the vast continents of Asia and Africa, the subcontinent of India and the Pacific islands live out their lives at a bare subsistence level. Now there can be placed within their reach unlimited electric power, startlingly new and productive techniques in agriculture and industry, a standard of living comparable to that of the advanced countries of the West.

But a dark shadow lies across the bright path to the future: the threat of war. It is the tragedy of our time that the very agency which can bring us unimaginable plenty can also be turned to the total destruction of mankind.

## EDITORIALS

One result of the Geneva conference will doubtless be that the peoples of the world will become more and more conscious of this contradiction between the good that might be theirs and the terrible evils that a few perverse men threaten to bring upon them. Very little was left unsaid at Geneva about the peaceful potentialities of the atom. It is all there, so to speak, for the taking. If only—if only—the dread threat of war can be exorcised.

The leaders of nations will surely feel a new compulsion, a new urgency in the quest of peace, even the Communist rulers. They have shown themselves vitally interested in peaceful uses of nuclear energy. They must realize that the only way, in today's world, to secure and enjoy these peaceful benefits is to follow the ways of peace.

## Bettering the United Nations

When the UN General Assembly convenes September 20, one of its items of business will be whether to hold a special review conference to amend the Charter. Two statements of an official nature touching on this subject came out last week which deserve comment. The first one was the report of a Senate subcommittee headed by Sen. Walter F. George, of Georgia, chairman of the Foreign Relations Committee. The other was the annual report of Dag Hammarskjold, UN secretary general.

The Senate subcommittee has been conducting hearings around the country to ascertain the state of the public mind on Charter revision. One of the fears expressed by a certain number of people was that such a review would be used to transform the United Nations into a "world state." The Senate panel rejects this fear as groundless. It even declares that the decision whether or not to support such a conference should be left to the Executive branch; that there was no reason for the Congress to take up the matter. No changes in the Charter could take effect anyway, as the report states, without the approval and consent of two-thirds of the U.S. Senate.

We hope that the Senate report will tranquilize those who might otherwise have believed that Charter revision is necessarily the road to world government, part of a hidden scheme to hand American sovereignty over to a world federation. If the Administration decides to go along with the idea of a conference, and if really substantial changes are made in the Charter, the American people will still be able to pass upon the results, according to our constitutional processes,



before the changes can become legally binding upon the United States.

In his annual report, which was released on August 7, Mr. Hammarskjöld suggests that it may not be necessary to hold such a review conference. In his comments upon revision, he raises the question whether it might not be possible for the Assembly to vote in principle in favor of the review, but without setting a date for the conference to be held. In the meantime there are opportunities for improving the effectiveness of the organization, he holds, without any formal amendments and without twisting the intent of the UN founders.

These opportunities are especially appealing right now. Hitherto the United Nations has had to operate in an atmosphere poisoned by the failure of the Great Powers to reach agreement on postwar problems. In the wake of Geneva, what the secretary general describes as a "trend towards lesser tensions in world affairs" should now make possible a serious exploration of the possibilities for cooperation on a wide basis. With only slight adjustments, discussions of major issues which have up to now taken place outside the United Nations can be fitted into the UN framework, to the advantage both of the organization and of the issues themselves. Solid progress is yet possible in the coming years, argues the head of the UN Secretariat, in developing new forms of contact, new methods of deliberation and new techniques of reconciliation.

This is not a program for world government but a possible means of getting the world security organization out of the blind alley into which it has drifted in recent years. It is important for all of us to know that many means, short of formal Charter revision, or even revision by usurpation, are at our disposal in order to give to the United Nations the effectiveness to which its high mission entitles it. The secretary general has offered conservative suggestions appropriate to his office. Whatever their intrinsic merits we join him in believing that we have only begun to make use of the real possibilities of the United Nations for relaxing tensions, lessening distrust and identifying new areas of common interests.

## Mass media and sound opinion

"Even more dangerous than the progress of industrialization in the past century, of which it can be said that it ennobled matter at the expense of the worker, is the eruption in our society of modern communication techniques which threaten man's spiritual autonomy." In this striking statement Msgr. Angelo Dell'Acqua, substitute Vatican Secretary of State for Ordinary Affairs, brought to the attention of the French *Semaine Sociale*—meeting this year at Nancy to discuss "Press, Films, Radio and Television in Contemporary Civilization"—the tremendous import, for good or bad in our lives of modern mass-media communications.

The nub of the problem, as the secretary, writing in the Pope's name, sees it, lies in the fact that little by little and imperceptibly these mass media tend to depersonalize man:

The pressure of slanted news, the enticement of pictures, the importunity of propaganda—these are the means by which the coordinated activity of press, radio, movies and television succeed in forming the individual's conscience without his being aware of it. Little by little they invade his mental universe and determine the behavior he believes to be spontaneous. Present-day life offers, alas, innumerable examples of this danger. It weighs upon youth, which is so easily influenced. It penetrates to the remotest part of the countryside. Even the intellectual elite, although better armed against it, do not escape its dangers.

How is the alert citizen to guard against this depersonalization? His "first task" is to remember "that moral laws governing these media of communication do exist and that these laws must prevail." But to recognize these laws and to work for their application, a "healthy education of public opinion" is imperative. This will enable the individual to resist "mass reaction" and the reduction of public opinion "to docile and blind conformity in thought and judgment." This proper independence of thought and judgment must especially be inculcated in youth:

It is important in our days that the critical sense of the young be informed with care . . . in order to teach them to live and to think as men in a world where the means of disseminating news and ideas have acquired a compelling strength of persuasion. . . .

It is not an exaggeration to say that the future of modern society and the stability of its inner life depend in large part on the maintenance of an equilibrium between the strength of the techniques of communication and the capacity of the individual's own reaction.

Thus does the Pope, speaking through his representative, revert to the important theme of his February 17, 1950 discourse, in which, denouncing the absence of informed public opinion in a country as a "social malady," he urged Catholic journalists to work for its renewal in order to give men "their just right to their own judgment and their own convictions."

Apart from emphasizing a crucial modern problem, this letter is a patent refutation of the charge, not infrequently heard, that Catholics are doomed by their faith to go through life tied to intellectual apron strings. Any "docile and blind conformity in thought and judgment" would be a betrayal of the proper freedom of the children of God. On the contrary, "how to protect the mastery of one's judgment and feelings against all that tends to depersonalize man" should be the hall-mark of a true Catholic. This is notably true in an age that tends toward intellectual and cultural regimentation through the "compelling strength of persuasion" that press, films, radio and TV have in our time.

## New Rese

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# New Armed Forces Reserve program

**William V. Kennedy**

THE U. S. SEVENTH ARMY in Germany and the remnants of the Eighth Army still in Korea have sometimes been called "plate glass windows"—smash them and you start World War III.

Few Americans, least of all those most directly involved, care much for this labeling of a half-million American soldiers. It sounds as if they and their dependents are considered "expendable."

If the American forces deployed overseas are, however, to have any chance of survival and eventual victory in the event of a sudden Russian aggression, they must be able to count on immediate and powerful reinforcement. One way of providing the needed reinforcement, without imposing an intolerable economic burden, is the maintenance of an Armed Forces Reserve capable of moving from civilian life to the ports of embarkation within a few days, or even hours.

The problems involved in building a combat-ready reserve are enormous. The job of keeping civilian soldiers at the necessary level of physical conditioning is, by itself, enough to make the idea seem impossible of attainment. Despite the difficulties, President Eisenhower, backed by responsible officers in both the regular and reserve establishments, decided that the goal could be reached. In his January, 1955 State of the Union Message, the President proposed an "Armed Forces Reserve Plan" designed to build the required reserve forces by means of a compulsory training program that would operate concurrently with the draft. On July 26, after much controversy, Congress completed action on a bill aimed at producing a combat-ready reserve of 2.9 million men by 1959. Though very unhappy over some of its provisions, Mr. Eisenhower, symbolically perhaps, signed the bill at his Gettysburg farm on August 9.

The new legislation, called the Military Reserve Act, could hardly, in truth, have been more different from that which the President originally proposed. Gone were all but the vaguest compulsory measures, victims of a fear that the Presidential proposal was universal military training in disguise. A provision that young men be ordered into the National Guard, the most nearly combat-ready of the reserve forces, was dropped after an anti-segregation amendment aimed at the Guard came close to wrecking the entire program.

*Mr. Kennedy, a free-lance military analyst living in Mechanicsburg, Pa., is a graduate of Marquette University's School of Journalism. He served as a reporter on the Harrisburg Evening News and as editor of the Mechanicsburg Daily Local News. He had nine years of service with the Army, the Air Force and units of the National Guard. He has written for the Marine Corps Gazette, the Naval Institute Proceedings, the National Guardsman and other publications.*

The reserve problem reaches into just about every home in the land. The manner in which it is handled and the amount of training which the young reserve recruit finally receives can be a matter of life and death, not only to him but, in an age of total war, to the nation itself.

## PRESENT RESERVE SETUP

There are at present approximately 800,000 officers and men receiving the full dose of reserve training—48 weekly drills and 15 days active duty per year. They are trained under two separate systems: the Federal Reserve, directed from the Pentagon, and the National Guard, commanded by the Governors of the respective States and territories.

The Federal system consists of the Army Reserve, the Naval Reserve, the Marine Corps Reserve and the Air Force Reserve. The Guard is divided into the Army National Guard and the Air National Guard. In the event of war, all can be called into active military service by a combination of execu-

tive and legislative action.

The veteran who remembers a division as a fully equipped force of some 18,000 men must blink with astonishment when he finds that the 800,000-man total for all the reserve forces includes the personnel of no less than 52 divisions, 27 of them in the National Guard and 25 in the Army Reserve. At full strength these divisions alone would total some 900,000 officers and men, 100,000 more than the current total of all the reserve forces put together. How to get the National Guard and Reserve infantry and armored divisions to full strength, and keep them there, is the crux of the reserve problem.

This summer, the Reserve divisions have been taking to camp an average of 2,000 men each. The Guard divisions average between 7,000 and 10,000. The figures are ample evidence of the failure of reserve recruiting under previous legislation.

Under the Universal Military Training and Service Act of 1950, all young men entering the active services, whether by draft or voluntary enlistment, were required to serve a total of eight years in the active and reserve forces. No effective sanctions were provided, however, to enforce the reserve training portion of law. The result has been an accumulation of large numbers of men in the so-called "ready" reserve who



However pacific the general policy of a nation may be, it ought never to be without an adequate stock of military knowledge for emergencies. . . . In proportion as the observance of pacific maxims might exempt a nation from the necessity of practising the rules of the military art, ought to be its care in preserving and transmitting, by proper establishments, the knowledge of that art. . . .

George Washington  
Speech to Congress  
Dec. 7, 1796

have taken no part in reserve training since the expiration of their enlistments or draft obligation.

The following table lists the number of men carried in the "ready" reserve of each of the reserve components.

Component	Officers	Enlisted men
Army National Guard	39,223	334,020
Air National Guard	6,568	54,311
Army Reserve	142,881	1,331,899
Air Force Reserve	70,286	86,374
Naval Reserve	98,986	247,431
Marine Corps Reserve	7,459	145,050
	365,403	2,199,085
Total all ranks and services:		2,564,488

It should be remembered that of this total only 800,000 are actually undergoing extensive training. We have, then, the better part of two million men who are liable to immediate recall to active duty in the event of war but who for months and even years have never donned a uniform.

#### THE NEW LAW

The new law leaves the old situation exactly as it was. It provides only a new and more complicated system of reserve recruitment to take effect immediately following its enactment.

Under the new measure, the high-school graduate is given four choices, assuming that he does not take advantage of educational deferment and so postpone the decision until graduation from college.

1. The teen-ager may volunteer for a period of basic training of from three to six months. He must then enter the National Guard or an organized Federal Reserve unit and remain in it for the balance of an eight-year obligation.

2. He can wait for the draft, serve out two years of active duty and then serve an additional four years in the National Guard or Reserve. The last year of this service would be in the "standby" reserve, a category less susceptible to recall than the "ready" component.

3. He can volunteer for three or four years, depending on the service in which he enlists, and serve out

the balance of six years in the ready and standby reserves.

4. He can join a National Guard or Federal Reserve unit and remain free from the draft by satisfactory performance of duty until reaching the age of 28. He can reduce this period of service to a total of eight years by volunteering, at any time during his service, for the three-to-six month training provided in the first choice.

No wonder that an unidentified Senator told a New York Times correspondent that "compared to this [reserve] legislation the complexities of a tax or tariff bill are as simple as paper dolls."

Some measure of compulsion has been included in the new law in that the National Guardsman or reservist who fails to carry out his obligations can be called to active duty for 45 days or court-martialed.

Whether such sanctions will be effective remains to be seen. They can be made effective only by strict enforcement, a policy that has not been characteristic of previous reserve and militia-law administration.

The complexities of the new legislation, piled on top of previous complicated laws, place a burden on its administration that will be difficult to overcome. The multiple choices left open to the prospective recruit provide for an almost infinite variety of maneuvers which can and will be used by many to evade the spirit of the law.

The provision for three to six months of basic and technical training for recruits wishing to discharge their obligation through reserve service alone will help to raise training levels of the National Guard and Federal Reserves by some degree, at least. But this and other provisions will hardly fill empty divisions.

Granted as they are a choice of service, the new reservists are not likely to flock to the infantry and armored divisions when more comfortable berths are open in the other services.

To the teacher or parent seeking to guide young men toward the best course of action in regard to their military obligation, the best advice would appear to be this: Tell them to accept the draft, or enlist.

To do otherwise is to leave oneself open to every change in the legislative wind. There have been many such changes in the past ten years, and there will be more to come. The "saving" of a few months now, or even a year or two, may result in a much more lengthy absence from job and family at a later date when it will be harder to bear.

Greater than all the selfish considerations taken into account in the new law, and there were a great many of them, is the problem of building a combat-ready reserve. We found out over 90 years ago, during the Civil War, that "incentives" to volunteer could not win a major war. How much longer we can avoid compulsion in reserve legislation will be determined in large measure by the success or failure of the Military Reserve Act of 1955.

"Well and good," one might ask, "but how much longer will the 'plate glass windows' hold?"

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# Needed: alternative to censorship

George Thomas

ANYONE WITH EYES TO SEE knows that there has been a gradual increase across the country in off-color magazines and pocket-sized books with lurid jackets and titles. Newsstands, drug stores and even supermarkets display material for sale that the average American home would not welcome. These items are selling and, since sales are unrestricted, it's safe to assume that a good many of them are getting into the hands of school-age youngsters.

There is no real problem in dealing with books and pictures purveying out-and-out pornography. City ordinances universally provide penalties (though they should be stiffer) for selling obscene literature, and the police and courts make short work of the salesman. It is harder to cope with marginal materials, for example, "girlie" magazines that border on the obscene and that often contain advertisements leading to advanced courses in filth. There is a whole class of publications that can and do pervert youth, but the publishers usually escape prosecution if they are represented by clever attorneys. Though police and prosecutors know that these magazines do great harm, they are understandably reluctant to attempt a long and expensive prosecution which probably would fail.

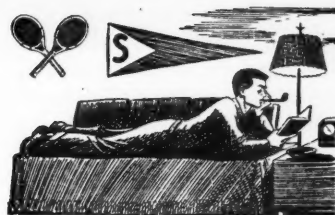
Practically every community in the United States is plagued with such books and magazines. Many people, when they become disgusted by local conditions, are inclined to demand some sort of governmental censorship. There are evidently grave dangers connected with such censorship and any alternatives to so drastic a course must be carefully examined at great length and with great patience.

An alternative (which may be the only alternative) to censorship is suggested by the May 27 *Commonweal*: pressure of "local public opinion." The *Commonweal* finds itself in agreement with the *Indiana Catholic and Record*, which in its May 13 issue saw the remedy not in laws and short-term campaigns, but in "the force of general public indignation."

## FAILURE OF A CENSORSHIP BOARD

For six years the writer has been a member of a municipal censorship board in a Midwestern city (100,000 population). The six-member board has representatives from a parent-teacher organization, the public library, the local druggists' association and the clergy. An assistant city attorney, a policewoman and the chief officer of the juvenile division also meet with the board, but are not voting members.

The author is a priest of a Midwestern diocese.



Let it be said at the outset that, while it is true that this board could be potentially a very vicious and dangerous organization, it has not notably interfered with freedom of the press in our city. In fact, it has been almost totally ineffectual and has interfered with nothing, including the sale of suggestive literature. The censorship board has succeeded in stopping the public circulation of four or five "spicy" magazines over the years, but has found itself helpless to stem the gradual increase in objectionable material on magazine racks.

Strong criticism of the board for its passivity has frequently appeared of late in the readers' forum of the local newspaper. In conversation many citizens have expressed disgust with the type of printed material displayed in magazines stores and want to know why the city doesn't do something about it. There seems to be a gradual build-up of resentment and indignation, which some individual or group may one day exploit in an undesirable fashion.

## HAZARDS OF PUBLIC INDIGNATION

When the board has invited representatives from other community groups to meet for consultation, we have heard extremely severe restrictions recommended. When individuals were asked to review magazines and pocketbooks that circulate in our city, we found that magazines were recommended for elimination which the board would not condemn.

The point here is that the unloosing of "general public indignation," in which the *Indiana Catholic and Record* hopes to find a remedy, may produce some very intemperate and uneven results. A more calm and orderly approach seems very desirable. Even the censorship board looks good compared to a disorganized, heated program of resentment which would make unreasonable demands on publishers, distributors and retailers and really interfere with freedom of the press. In addition to the heat of indignation we need the light of reason and logic.

It is of key importance to keep in mind that we are dealing here with a large category of publications which range from the perfectly acceptable to the obviously pornographic. In between are scads of marginal magazines that do not expose their publishers to prosecution.

Yet many of these marginal magazines are evil. They exist solely to stimulate sex interest and sex urges. This is the type of material that any Catholic, no matter how sophisticated, must recognize as immoral in purpose and result. It has no reason for



existing except to deprave. Furthermore, this is the kind of material that the general public bitterly resents and wants kept out of the hands of youth. Sex deviations, with all the horrible crimes consequent upon them, are nurtured and encouraged by such rot.

Average American parents of all faiths know that the so-called "girlie" magazines are bad for their youngsters. They don't want them in the neighborhood stores, even though the courts do not feel free to condemn them. The public indignation in our city is directed at this type of magazine rather than at rankly obscene books and pictures. Our city ordinance is strictly and severely enforced against these.

The \$64 question, therefore, is this: how can "public pressure" and "general public indignation" be effectively turned against the harmful marginal publications? Public indignation represents many shades of opinion and many standards of judgment. How can anything orderly and consistent be expected in such a setting? How are the publisher, distributor and retailer to know what they should do?

The publisher and distributor are in business to make money from these shady publications. Right now they put out anything they think they can get away with. They are gradually getting bolder.

The brunt of "public indignation" will be borne by the retailer. It is significant that it was the druggists' association in our city that first went to the city government years ago and requested that a censorship board be established. Druggists do not have the time to scrutinize every bundle of magazines delivered to their stores and they do not want to set themselves up as individual censors. Yet, in our city at least, they must either act as censors or suffer boycott and tongue-lashings from indignant parents.

Without either degenerating into the much-feared Philistinism or, as an alternative, being totally ineffective, what practical means does the public have at hand to weed out the evil magazines that are not clearly obscene under law? To review and pass judgment on the vast number of questionable magazines that appear each month is a gigantic task. Certainly the amateur censorship board in our city, for all our good intentions, lacks the time and "know-how" for the job. But granted that this is another valid argument against local censorship boards, how can "the public," which has even less training and time, be expected to do a better job?

#### NEEDED: MACHINERY AND TECHNIQUE

If "public indignation" is to be channeled into an orderly and continuing campaign, the public must have some machinery at its disposal. Perhaps voluntary citizens' committees might be set up to clean out the filth. Such committees, however, will immediately find themselves in the censorship business. They will find themselves forbidding newsstands and drug stores, under threat of boycott, to display certain material. And what local voluntary committee can

afford the time and staff to review the hundreds of "girlie" books that come out monthly, with the contents varying in offensiveness month by month and the magazine titles changing at frequent intervals? Such voluntary citizens' committees have a history of providing only short-term drives and campaigns that have little lasting results.

In the movie industry, pressure from voluntary groups such as the Legion of Decency is effective because the producer invests a huge sum in one picture and is vulnerable at the box office. The publisher of the cheap magazine is not nearly so sensitive financially. If one of his several products is condemned, he merely changes the title and keeps the presses rolling. That is why groups like the National Organization for Decent Literature have less happy prospects than the Legion of Decency, which even at that has plenty of trouble in its own field.

Since governmental censorship has such inherent dangers and fails to do the job, as it has in our community, we should clearly seek some other effective means to counteract the growing evil of indecent literature. But it should be understood that, for the reasons described above, this will be a most demanding task which will severely test the American free society.

## FEATURE "X"



*Mr. Weiler, life-insurance executive in St. Cloud, Minn., has had a variegated career, from running a transfer business to managing a chain of super-markets. Here he tells how he learned to balance his spiritual budget.*

ABOUT TWO YEARS AGO all looked bright for a great and prosperous future for me. I had just been selected to be a district manager for a large corporation. We had moved to a new territory where I was to spread the gospel of my business to new people. It was quite a challenge. This is what I had been working so hard for all these years.

Friends congratulated us on my supposed success. The newspapers carried stories and pictures. What great strides I was to make. We had purchased a new home and I was about to move my family into very elegant quarters. At last we had received the break that I had been hoping for. It wasn't a dream. It was real. As I sat there in our lovely living room on the only chair that had been moved in so far, I was pretty proud. I may even have gloated a bit. I had come a long way and now the world lay at my feet.

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## SHATTERED WORLD

Five minutes later, without a warning of any kind, I was lying on our beautiful new rug in indescribable pain. Two wonderful men in white coats came and rolled me over on a stretcher and carried me out to a big white car. I realized that I had never known before how much pain the human body could endure.

I was paralyzed. The only parts of me that would respond were my eyes and my toes. It felt as if someone had dropped a grand piano across my body. I knew right then and there that my time had come. I was going to die. I had never really thought very seriously about it before but now an accounting would be made of my past life, both good and bad. Strangely, I felt no fear or panic; that all came later.

The ride to the hospital was less than a mile but it seemed like hours. I had the feeling of being on top of the ambulance, like floating on air. I was perfectly conscious all the way. Yet it seemed to be a dream; this surely couldn't have happened to me. Suddenly I realized that it was not a dream. It was real, and I was going to die.

The thought occurred that maybe this would be a good time to pray. Then my subconscious mind (I have no other explanation) seemed to rebel. I certainly had a lot of nerve at this stage of the game to ask for any special favors. No sir. Not me. But if I am going to die maybe I'd better pray anyway; this is pretty serious business. The last thing I remember is that I was arguing with myself, as it were, about whether I should pray or let the chips fall where they might. My accounts had been well tabulated along the way, and no juggling of figures now would make very much difference. It seems very strange that my thoughts took this turn, but it's true.

Some thirty-six hours later, when I came to, I was in a strange world. I was in a bed in a room full of gadgets with women in white scurrying around. I was disturbed and confused. Some days later when the doctor thought I might have an even chance, he told me I had suffered a severe heart attack. You see and read about such things every day, but when one of them hits you, it seems so much more terrible.

The first days that followed were pretty blurred but soon the fear and panic, and the despair, that I had escaped before descended upon me. It just couldn't be, yet it was. Many people have been placed in institutions for much less than the mental and physical confusion I experienced those next few days. As I lay there, afraid to move or take a deep breath for fear it would be my last, I began to realize the true value of life. Mine seemed to be laid out before me like a big book and I studied it carefully many, many times.

At a time like this we begin to see many of the little blessings that surround us everywhere. We never noticed them before. I wondered if that shiny new car, that darling hat, that membership in the Country Club were really so important.

How strange that little details of years long past should be so vivid in your memory. Things I hadn't thought of since they happened were so detailed that it seemed only yesterday. Funny how there seemed to be so many more with a darker shade than the clear white. Lying flat on your back for weeks, you somehow learn to think. Such a wonderful gift of God, the power of thought. Yet it is so neglected and abused today.

## SPIRITUAL BALANCE SHEET

I began to go over the details of my life, searching for some reason for what had happened. Why had this terrible thing happened to me? Why now? Why not five years ago, when I was really driving myself? There just didn't seem to be any rational answer.

As I lay there for hours with my eyes closed, just thinking and searching, the wall of my room seemed to be like a large balance scale. Sometimes it was tipped to the right, at other times way over to the left. Again, it would seem pretty well in balance. This only confused me more. What did it mean? Then I began to wonder if maybe my trouble wasn't mental. The image of the scale seemed to be there now whenever I closed my eyes.

I didn't want to tell anyone, but I searched in vain for some kind of an answer. I had worked in grocery stores as a boy, but I was sure that I had always tried to read the scales correctly. I scanned every detail of my life and sometimes I even dared to think that it hadn't been too bad. There were plenty of black marks all right, but I could also find a few credits on the other side. I felt that I had received a good basic training in religion. Surely I hadn't strayed too far. I had done most of the things that are required, at least the minimum. At least I tried to convince myself that I had. But why should I pay such a severe penalty?

As the weeks went by, I began to think that maybe I had a chance to live. As time went on, the answers I had been searching for didn't seem quite so important as they had just a few weeks before.

I began to realize that I had many friends and that a lot of people were really concerned about my welfare. The first day that I was able to stagger from my bed by myself to look out of the window was a thrill that I will long remember. The many problems that made up my confused thinking in the weeks before seemed to be of less importance now. Just to be alive and enjoy the simple things of life seemed like a great privilege.

I remember when I was finally able to go home and was helped into a large comfortable chair, what a joy it was just to be there. How pleasant to look out the window and see the trees and the birds and to watch the cars go by. I even felt sorry for the people rushing to get somewhere. In their rush they were missing so many wonderful, simple things around them. Yes, the terrible thing that happened to me seemed to be slowly turning into a blessing in disguise.

Now I had a certain feeling of guilt. What had I done to deserve such a break? I hope I shall be ever grateful for the privilege of getting my thinking straightened out.

We had lost most of our material things. We would have to find more modest living quarters, but that did not seem important. I had been blessed with five beautiful and healthy children, who were a great comfort to me now. The lovely lady I had married some fifteen years before was more beautiful than I had realized or taken the time to tell her for some time. I had been careless in the past with the blessings God had entrusted to me. I had been taking all these things for granted for so long. From now on I would live each day as though it were the last, and hope that I would be given enough days to make up at least in part for the careless management I had exercised before.

I had been blessed with a mid-life audit. I had been given another chance to balance my spiritual budget. My worldly creditors hadn't pressed me too hard. Why should they? I hadn't missed a payment on my home. Had I died, there was an insurance policy to pay them off. But what about the spiritual insurance my good parents had taken out for me when I was under their care? When I was with them they saw to it that the premiums were paid. Somewhere along the line I had forgotten to keep up the premiums.

## Some unsung poems of our age

Nicholas Joost

"Nowadays, I observe, poetry is chiefly lyrical," concludes the limp and effete Childe Roland of Elder Olson's dramatic monolog, *The Scarecrow Christ*. And Peter Viereck has recently stated that our youngest American poets have a "shared sense of an exhilarating return to song" ("The Youngest Poets and Conformity," *New Republic*, 2/21/55). As an admirer of these gentlemen, each of them a distinguished poet, teacher and critic of the American cultural scene, may I disagree?

Poetry—the total number of poems written in any age—has of course always been chiefly lyrical. The bulk of poetic writing is "song" in the broad meaning of the word—not as words set to a given tune, but rather as the voice of the poet frankly expressing himself in a brief and more-or-less spontaneous overflow of emotion. The lyrics of the *Palatine Anthology*, *Tottel's Miscellany* and *Palgrave's Golden Treasury* alike are songs in the broad sense.

Nicholas Joost is on the English faculty of Assumption College, Worcester, Mass.

## AND NOW—?

Where do I go from here? My family obligations are such that I must fully meet them. How can I do this and still see to the balancing of my spiritual accounts? How nice it would be now to have a reserve instead of a deficit.

Certainly I cannot spend all of my working hours in praying and doing acts of kindness. I cannot neglect my family. But I must start now, today, to put aside a little each hour. It's the little kindnesses and everyday gestures of faith and good will that pile up and make a showing on the good side of God's ledger. We neglect so many opportunities.

Physically and outwardly I don't think I have changed very much. Oh, I take it pretty easy now, but I seem to get much more done. I haven't found the answers to some of the seemingly important questions. Somehow I don't any longer care to know them. I do know this. There are only a few things of real importance. Take away one's religion, family and friends, and life would be pretty meaningless.

I hope the balance scale stays with me so that I will have an opportunity to check my account periodically. And how about you? Have you had a chance or taken the time lately to look at your spiritual account? Today would be a good time to start balancing your spiritual budget.

KARL WEILER

## LITERATURE AND ARTS

The invention of printing has only abetted the process. As early as 1697 there appeared in London a monthly 20-page collection of poems entitled *Miscellanies over Claret*, "or the Friends to the Tavern the best Friends to Poetry." Its imitators soon were legion. Limitations of space being what they were, the poems in such collections and in the essay journals were uniformly brief lyrics, with, at most, a very occasional ballad. The continuity of this editorial problem of space is rather remarkable; for even today we find that the bulk of the poems now being printed still fall in the category of the short lyric. The "little" magazines, with circulations ranging from 50 to 8,000 copies, devote their pages scrupulously to lyric poetry. But must we agree with Childe Roland that in this day and age poetry is chiefly lyrical?

I hold that we can agree with him only if we

eliminate quality from our consideration of what gets into the literary periodicals—and only if we eliminate, also, book publication. It is notorious, at least among poets, that few people buy volumes of poetry. There are various contributing factors: 84 pages of Wystan Auden or Elder Olson cost \$3; most people read fugitive poetry, the poems printed in periodicals; and most publishers simply do not waste their profits trying to publicize a volume of poems as against a novel or a popular-science study. It is, nevertheless, by book publication that the poet can publish his serious and extended narrative, didactic and dramatic poems; and these, ironically, are the solid poetry that lasts like granite. It is not the number of poems that counts, in the long run; it is the individual poem.

Our age has produced great lyric poets, poets who have extended the range of human perceptions and of the writing of a poem. I think chiefly of Wallace Stevens, Edith Sitwell, Marianne Moore and Dylan Thomas in this connection—Stevens with *Peter Quince at the Clavier* and *The Emperor of Ice Cream*; Miss Moore with *Poetry* and *What Are Years?*; Edith Sitwell with the lyrics of *Facade* and *Three Poems for the Atomic Age*; Dylan Thomas with *A Winter's Tale* and *Poem in October*. Our age has also produced great didactic and narrative and dramatic poems, yet every college-textbook anthology and every popular trade anthology give these poems less than their due. There are reasons for the situation. It is easier to teach a brief lyric in the 50-minute period of a college class than it is to teach *Paradise Lost* or *An Essay on Man*. It is easier by far to concentrate, after a day at the office, on a sonnet than on an epic. Still, our age—in poetry we may date it from 1912—is an age of profound, of moving *unsung* poems, which are accessible to the willing reader.

#### DIDACTIC POETRY

The three most widely renowned didactic poems in English of the present age are *The Waste Land*, *Four Quartets* and the *Cantos*. The first two poems, by T. S. Eliot, surely rank with *Religio Laici*, *The Hind and the Panther*, *An Essay on Man* and *The Prelude* among the greatest poems of this genre in our literature. Ezra Pound's *Cantos* are not yet complete, and naturally we must suspend final judgment; however, to judge from the work as it stands, I cannot accept the lesson of the poem. It is essentially anti-Christian, secular, economic; Pound's burden is as antipathetic to the life of the spirit as is that of Karl Marx. In the *Cantos*, it is the digressions, often of a moving lyric beauty, that count for me. Pound's sequence *Hugh Selwyn Mauberley* is also essentially inhumane; yet it is more fully articulated and more attractive than the *Cantos*.

Undoubtedly the leading didactic poet of his own generation is Wystan Hugh Auden. Though he rose to prominence as an advocate of Marxist policy during the depression with such poems as his parody of *Locksley Hall* and *Spain* 1937, in the past decade and a half Auden's point of view has veered toward

Christian humanism. Today he writes meditations on the canonical hours—his latest poetic cycle is entitled *Horae Canonicae*—maturer and more brilliant than his early activist poems. Auden consistently has written as the poet-teacher in brief lyrics like "Their Lonely Betters," in the longer *September 1, 1939* and *In Memory of W. B. Yeats*, and in extensive pieces like *New Year Letter*. He has set a mode for his contemporaries—Stephen Spender, C. Day Lewis, Louis MacNeice—and for younger poets, like George Barker, Thomas Merton, Peter Viereck, Karl Shapiro. The philosophical poem is now an essential part of the contemporary poet's repertory.

William Butler Yeats also created great didactic poems in later life, partly as a result of his friendship with Ezra Pound. Yeat's lesson goes largely unappreciated, however, even in such poems as *Byzantium* and *Going to Byzantium*. As a philosopher Yeats formulated his own esoteric system of thought, set forth in *A Vision*. As poet he expressed it in the later poems. These are of surpassing beauty, but the hidden character of Yeat's ideas is so complete that most readers are constrained to accept only the lyric intensity of, say, *The Second Coming* and to ignore it as philosophical reflection. Still, it is impoverishing to read Yeats as simply a lyric poet.

At the opposite extreme from Yeats, Hart Crane's *The Bridge* uses techniques similar to those of Pound and Eliot to create "the Myth of America." The trouble is that there is no communal American myth possible in our pluralistic society. Crane's poem actually is an attempt, like that of his master Whitman, to create a new natural mythology surrounding God—a mythology that would put "positive and glowing spiritual content into Machinery." The result is a great didactic poem that is, on its natural level, an act of faith; but it is not persuasive as myth.

Carl Sandburg's *The People, Yes* fails for the same reason, but it also fails as a work of art. It is diffusely, sentimentally, windily rhetorical—for the "people," be they right or wrong. A striking antidote to Sandburg's verbosity is the classic reticence of Allen Tate in his *Ode to the Confederate Dead*. Mr Tate has stern things to say about solipsism in this famous poem; but it is also, if indirectly, a comment on the indiscriminate feeling of *The People, Yes*. Related to the esthetics of Tate is a poem, *Essay on Rime*, by an erstwhile protege of his, Karl Shapiro. It is representative of the sort of didactic poem that, while generally accepted as excellent in its own right, nevertheless goes unread simply because it must be read as a whole rather than in anthologized tidbits. Finally, among the didactic poems of our age, I should like to mention William Carlos Williams's *Paterson*, a long descriptive-didactic poem that attempts to recreate an American town through the poetry of its history and topography. More modest and more persuasive in its aims than *The Bridge*, and less difficult in manner, *Paterson* has reached the widest immediate audience of any comparable poem of our time.



## NARRATIVE

No poet of our age has written a successful epic. Like *Song of Myself* and St.-John Perse's *Winds*, Crane's *The Bridge* and Pound's *Cantos* are "epics" only to the extent that they possess the traditional epic scope of imagery and elevation of tone.

The novel-as-poem has had a sporadic critical and popular success. Edward Arlington Robinson's *Tristram*, published in 1927, became a book-club choice and sold well over 56,000 copies before its author's death in 1935. It stands as the finest modern retelling of the tragedy of Tristram and Isolde. It was deservedly popular in its day; but today it is—temporarily, one hopes—out of favor with the general run of readers and critics. David Jones's *Anathemata* has not been a popular success; yet its recreation of myth is as masterly as that of Robinson's poem. Robert Penn Warren's *Brother to Dragons* is another long narrative poem that, while less assured in manner and telling than *Tristram* and the *Anathemata*, attempts much the same use of myth and is, moreover, addressed to the wider public that reads the same writer's popular novels, such as *All the King's Men*. A fourth poet dedicated to the long narrative poem is Robinson Jeffers, who has written *Tamar* and more recently *Hungerfield*, one of the distinguished poems of our day in any genre. John Masefield's *Reynard the Fox* and Stephen Vincent Benét's *John Brown's Body* attained popular success comparable to that of *Tristram* but even more ephemeral; and the reading public has been altogether unjust to these two poems.

The finest shorter narrative poems of our century, here or in England, are those of Robert Frost. In so brief a poem as *Out, out—*he creates pathos of grand dimensions. Frost's *The Death of the Hired Man* is my own favorite, above any other narrative poem of any length, in contemporary poetry. Four or five other narrative poems of comparable length stand out, in my mind, as representative of the excellent unsung poem that tells a story: Robert Penn Warren's *The Ballad of Billie Potts*; Karl Shapiro's retelling of Genesis, *Adam and Eve*; John Crowe Ransom's *Captain Carpenter*; Roy Campbell's *The Clock* and John Logan's *Mother Cabrini Crosses the Andes*.

## DRAMA

The one major traditional field that our poets have failed in is the drama. Here let me distinguish between the play and the dramatic monolog, for the latter, while truly dramatic, is not valid as theatre.

Our poets today excel in the minor field of the dramatic monolog. One may cite Eliot's *The Love Song of J. Alfred Prufrock* and Edgar Lee Master's *Spoon River Anthology* as evidence of the intensive exploitation of the interior monolog (the person here spoken to is either unspecified, as with Masters, or is the alienated and "other" half of the soul, as with Eliot; our poets in general cannot force their masks or themselves to utter the monolog aloud). Among

the younger poets, Robert Lowell has used the manner of the dramatic monolog with superb effect. The same high evaluation may be made of Randall Jarrell, in such work as *The Night before the Night before Christmas*.

T. S. Eliot is largely responsible for the revival—faint though it is—of poetic drama in the English-speaking world. *Murder in the Cathedral*, *The Family Reunion*, *The Cocktail Party* and *The Confidential Clerk* have been in varying degrees commercial successes as well as good drama and good poems. W. H. Auden has attempted to write poetic drama, too, but with less success. He collaborated with Christopher Isherwood in *The Ascent of F6*, which had a *succès d'estime*. Auden more recently wrote a Christmas oratorio, *For the Time Being* and, with Chester Kallman, composed the libretto for Stravinsky's opera *The Rake's Progress*. Similarly, Robert Frost in *The Witch of Coos* and *A Masque of Reason* has used dramatic conventions but not the theatre. Archibald MacLeish in *The Fall of the City* and *This Music Crept by Me upon the Waters* has accomplished much the same thing: he has written interesting, even at times distinguished, poetry—closet drama, if you will—which is not dramatically successful for radio or television or stage. On the other hand, various plays by Maxwell Anderson—*Winterset*, *Mary of Scotland*, *Elizabeth the Queen*—have had great success in the commercial theatre, while as poetry they are negligible. Besides Eliot, only three other poets have recently succeeded with poetic plays. Yeats's *The Only Jealousy of Emer* is an exotic, intense tragedy. Robinson Jeffers has adapted Euripides's *Medea* and *Hippolytus*—this latter entitled by Jeffers *The Cretan Woman*—and has managed to make them convincing as drama and moving as poetry. Christopher Fry also has written commercially and esthetically successful poetic drama, notably *The Lady's Not for Burning*, *Venus Observed* and *A Sleep of Prisoners*. But our stage is still wedded to the prose realism of Ibsen and Shaw, and the success of Eliot, Yeats, Jeffers and Fry is a very minor phenomenon within the larger phenomena of the stage, the films, radio and television.

These, then, are some of the unsung poems of our age—the didactic, narrative and dramatic poems made to be read, recited, acted rather than sung. Ours is an age of great lyric poetry, and it is hopeful that our youngest poets share in the exhilaration of singing. But there is a time for the poetry of wisdom, the poetry of action, the poetry of speech. Our poets have failed to give us great poetry of speech; we have only the interior dialog of the divided man. Moreover, we have no epic hero, no narrative of heroic, vindictory action. Still, what they have given us we should be grateful for. This is an age of dialectics, of introspection and argument. We have, in answer to our need, the meditative, philosophical poetry of *The Waste Land* and *Four Quartets*, and these alone suffice to make our age an age in which poetry is not chiefly lyrical.

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## Rich source material

### DEVOTION TO THE SACRED HEART

By Louis Verheylozon, S.J. Newman.  
280p. \$3.75

This book is a study of the devotion to the Sacred Heart as it was revealed to St. Margaret Mary and as it is practised in the universal Church today. While not as comprehensive in scope as the masterwork by Bainvel, published in 1919, which was a history of the devotion as well as a study of it, this volume is a very good source book on all theological and practical aspects of the devotion.

The devotion to the Sacred Heart as revealed to St. Margaret Mary is a way of life, an apostolate, a vocation in the broad sense. It is a reorganization of one's life similar to that which is the result of a spiritual conversion. Since it makes an imperious demand on the whole individual for total self-consecration, it must be based on the absolute fundamentals of the faith. To explain this, the theologian must draw upon such tracts as the Incarnation, the atonement, sanctifying grace, baptism, the Eucharist, the Holy Sacrifice of the Mass, the mystical body and the efficacy of prayer. Fr. Verheylozon has done so with the careful precision of a professor, defining all the terms and documenting all his assertions. One of the outstanding features of the book is the presentation of a most impressive array of official Church pronouncements on all phases of the devotion.

The metaphysical dissection which characterizes his analysis of the object and the ends of the devotion requires strict attention on the part of the reader. The principal elements of the devotion—consecration, reparation, apostolicity—are intimately studied in themselves and in their relationships.

Rev. C. C. Martindale, S.J., in the foreword credits the author with interpreting the practice of reparation in the light of the doctrine of the mystical body of Christ; but this reviewer found the treatment inadequate on that point. It does not show how every element of the devotion has its source, its meaning and its completion only in terms of that doctrine.

In his study on the relationship of devotion to the Sacred Heart and the devotion to Christ the King, the author concludes: "Thus the establishment and extension of the reign of the Sacred Heart is one of the

## BOOKS

indirect ends of the devotion to the Sacred Heart" (emphasis added). Whether or not the reader will agree that it is an indirect rather than a direct end, he will find throughout the book a stimulating treatment of all the theoretical and practical points that merit consideration.

Whether the author discusses the principal practices of the devotion—acts of consecration and acts of reparation—he is inspirational as well as practical. The book offers much source material to the pastor and the preacher.

There is a valuable appendix on associations in honor of the Sacred Heart. Here, and throughout the book, the author offers much that is of value on the Apostleship of Prayer.

An index would be a desirable feature in a new edition.

JAMES J. LYNCH, S.J.

### Promising first

#### HANNIBAL OF CARTHAGE

By Mary Dolan. Macmillan. 308p.  
\$3.75

The lure of the historical novel can be a treacherous one. But Miss Dolan has managed to cope successfully, even though (and for this she deserves all the more credit) *Hannibal* is her first full-length publication. The great Carthaginian general, who, as Juvenal tells us, hurdled the Alps merely "to point a moral and adorn a tale," really comes alive in her pages; we have to keep pinching ourselves, as it were, so as not to forget that the year is 218 B.C.

Miss Dolan writes in a clear, uncomplicated prose and avoids the precious vocabulary and lush sound-effects of some of our contemporary novelists. My only quarrel with her style is her tendency to fall into blank verse whenever emotion gets high. For instance (p. 124): "High love transcends the lexicon. And even/ quiet love, that long content, that lone unloneliness,/ becomes a wordy jangle to the folk/ who do not have it singing in their hearts." There are many more; but one that strikes me as very Elizabethan goes like this (p. 257):

And if we think the Roman gods were crude,/ and sharply watchful of their donatives,/ we still must grant them this,/ that they have incubated Roman

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law;/ for what are courts without an oath that binds,/ or where is justice if there is no truth?/

If she can improve her prose, Miss Dolan will, I feel sure, become a very accomplished writer. For even now she shows spirit and verve, imagination, relentless devotion to her craft. Her scholarship, too, in so far as it is reflected in her use of Livy and the other sources for the Punic War, leaves little to be desired. Though the minor characters in the story are sometimes bewildering, Hannibal himself, with his loves, his obsessions, stands out in relief.

*Hannibal of Carthage* is a very promising first. And just as children make a wish when they see a shooting star, I should like to hope that this new light in our literary sky may stay with us and give us more of her undoubted brilliance.

HERBERT A. MUSURILLO

### *Grim, but not despairing*

#### THE NAVIGATOR

By Jules Roy. Knopf. 177p. \$3

Capably translated from the French by Mervyn Savill, this brief novel spans the few weeks in World War II between a mid-air crash of two RAF bombers returning to their base in Britain and the shooting down of another bomber over a German city. Ripault, the Free French navigator of the title, escapes at least physical injury by bailing out successfully in the first episode, but goes down in flames with the rest of the crew in the second.

Before the final tragedy, the psychological shock of the first collision, involving the loss of all the rest of the crew, is simply and effectively portrayed. So, too, is the navigator's

slow, uncertain recovery, complicated by his refusal to fly with a pilot deemed incompetent and ill-fated—who does not come back. This results in ostracism, and even charges preferred by his commander. The navigator finally wins his battle to conquer his human weakness and fear by giving strength and heroic support to a pilot partially blinded by a similar psychological shock. And then this victory for both is swallowed up in flaming death.

It is a grim sort of story, with a faint odor, possibly, of existential anxiety—though not of despair. There is poignancy, too, perhaps, in the adulterous romantic portion of the narrative, since the hunger of the human soul for a genuine and honest human love, itself a symbol of and participation in a greater desire for the highest and everlasting union, is thwarted doubly, though very differently, by the foul taint of duplicity and by death.

The brooding, anxious, somewhat fatalistic world of combat bomber-crews and their missions is re-created and sustained effectively and, except for the adulterous partner, the principal characters are made of flesh and blood. MERRILL F. GREENE

#### POLITICAL WARFARE

By John Scott. John Day. 256p. \$3.75

One of John Scott's oft-stated main assumptions in his book *Political Warfare* is that only two great powers exist, the United States and the Soviet Russia. This seems to me to be contradicted by the recent course of events, which demonstrates the existence of some six, perhaps seven, great powers.

From this assumption of strict bi-

polarity, the author projects a course toward a solution of the one-world variety rather than a restored balance of power. As one of the "minimal requirements" for world settlement, he stipulates, regarding the USSR:

A freely elected Government would have to recognize and implement the religious, political, economic and national desires and aspirations of its people, expressed through free speech and a free press.

What is minimal about that?

Mr. Scott's standard for apportionment of attention is obscure. It certainly is not that of importance of topics and areas in contemporary policy. For instance, while Russia, Central Europe and the Arab belt get relatively extensive notice, the Far East and the Asian subcontinent are virtually ignored—and this in a book subtitled "A Guide to Competitive Coexistence." Despite that ambitious self-billing, the book still leaves a good deal to be said on the subject. C. B. MARSHALL

### *Of poetry and poets*

Twenty years ago the *Letters of Gerard Manley Hopkins to Robert Bridges* and *The Correspondence of GMH and Richard Watson Dixon* was published by the Oxford University Press. A new edition has recently been issued, edited by Claude Collier Abbott (2 vols. \$11.50). The primary source material is still rich—it has not been mined sufficiently, in the opinion of John Pick, and perhaps the greatest boon to Hopkins scholars is the announcement that further letters will follow. This news, together with the catalog of other unprinted Hopkins materials (cf. *Thought*, XXVI), assembled by D. Anthony Bischoff, S.J., gives promise that "the ultimate evaluation of Hopkins will be based on the firm foundation of adequate primary materials."

Two background-books on 17th-century English poetry are *The Poetry of Meditation*, by Louis L. Martz (Yale U. \$5) and *Poetry and Dogma: the Transfiguration of Eucharistic Symbols in Seventeenth-Century English Poetry*, by Malcolm Mackenzie Ross (Rutgers U. \$5). The first book, in the opinion of Joseph P. Clancy, is "eminently successful" in demonstrating that "a meditative tradition," which found its roots not in Donne, but in Robert Southwell, S.J., influenced the course of English Religious poetry. The second book contends that there was a progressive deterioration in poetic symbolism during the 17th century, concomitant with the watering-down of the dogma of the

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Eucharist by Protestantism. John V. Curry, S.J., thinks that the author "is to be commended for his insistence that dogma may inform and sustain poetic symbol without losing its proper dogmatic identity and without tyrannizing the specifically poetic process."

Collected and selected poems of prominent contemporary authors are reviewed by Joseph P. Clancy. He commends for consideration *The Collected Poems* of Stephen Spender (Random House, \$4), the *Selected Poems* of Roy Campbell (Regnery, \$6.50), *The Collected Poems* of Edith Sitwell (Vanguard, \$6.50), *The Death Bell: Poems and Ballads*, by Vernon Watkins (New Directions, \$3), *An Italian Visit*, by C. Day Lewis (Harper, \$2.50), *Collected Poems* by Oliver St. John Gogarty (Devin-Adair, \$5), *Selected Poems*, by Mark Van Doren (Holt, \$5) and, with reservations, *Psalms of the Prodigal*, by A. M. Sullivan (Kenedy, \$3).

The latest book of poetry by Archibald MacLeish, *Songs for Eve* (Houghton Mifflin, \$3), is considered by Sister M. Bernadetta Quinn, O.S.F., to be "not without distinction." Edwin Morgan is more enthusiastic when he writes of Sister M. Madeleva's *American Twelfth Night and Other Poems* (Macmillan, \$2) that, with no religiosity and "no amateurish singsong," the author here, in poems that celebrate the Nativity and "all its wonderful complications," reveals herself as "one of the outstanding religious lyricists of our time."

REV. JAMES J. LYNCH, S.J., is an associate editor of the *Messenger of the Sacred Heart* and assistant national director of the Apostleship of Prayer.

## THE WORD

*And a priest, who chanced to be going down by the same road, saw him there and passed by on the other side. And a Levite who came there saw him, and passed by on the other side. But a certain Samaritan . . .* (Luke 10:31-33; Gospel for 12th Sunday after Pentecost).

Our divine Saviour's symbolic story of the Good Samaritan is a genuinely disturbing anecdote. People are so

familiar with the broad outline of this particular parable that the phrase *Good Samaritan*, which nowhere occurs in the text itself, has become a part of popular speech. Moreover, everyone is fond of the tale, for every reader naturally identifies himself with the noble protagonist and, contrariwise, every reader approves the idea that someone ought to help him when he is in trouble. It is only when we begin to examine the exact details of the parable that a feeling of discomfort is apt to assert itself.

If, for example, Christ our Lord, employing the triadic structure so common in fiction, wished to have two men pass by the injured wayfarer before the Samaritan appeared, why didn't He just make the hard-hearts a Judean and a Galilean? Why wasn't the first fellow a tax-collector and the second a soldier? Best of all, why not a scribe and a Pharisee, so that our Saviour could have knocked off several birds with the one smooth stone of a single tale?

No, but the first passer-by—and how exact is the word!—has to be a Jewish priest, and the second a member of the privileged Jewish tribe of Levi, from which alone priests were taken. If the story were not Christ's, we would be able, in all good conscience, to censor or maybe *adapt* it. But as matters stand—

As matters stand, we had better face *all* the blessed sayings of Christ Jesus with the same unabashed determination and steady tranquillity. We must keep reminding ourselves that *we* are to be taught by our Lord, to censor or maybe *adapt* it. But as matters stand—

It may very well be that the Saviour of the world is here making an acid and needed comment on the decadent state of the Jewish priesthood. Prosperity and privilege are forces which always tend in the direction of decay, and if we may at all judge the priesthood of Christ's day by high-placed samples like Annas and Caiaphas and by significant incidents like the cleansing of the Temple, then we must conclude that prosperity and privilege had worked much corruption in the Israelite sacerdotal caste by the time of the Incarnation.

What does *not* follow, of course, is that Christ would tell His wonderful story in exactly the same terms if He were to narrate it to us on a national hookup this coming Sunday.

Nevertheless, a certain conclusion from this single aspect of our Redeemer's parable will not be out of place. The point is not easy to express, but, with all patience, let us try.

The Catholic priest is a man who is chosen for a work. *For a work*, mind

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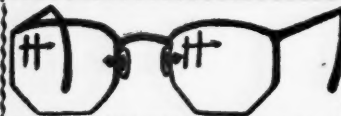
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you. He is not primarily chosen for his own sake, not even primarily for his own sanctification. Since the work in question is an essentially holy work, holiness is critically desired in the selected, segregated and ordained or sanctified man who will do this work.

But what of the man who is not so chosen, whose work—that of founding and rearing a Christian family—is only less holy than that of the priest, what of the Catholic layman and his holiness?

Let us make three statements. If a Catholic priest is called to priestly holiness, so is a Catholic layman called to his kind of sanctity. It will sometimes happen that the layman will be a holier man on his level than the priest on his. Two forms of holiness are never in competition; they complement one another.

VINCENT P. MCCORRY, S.J.

## FILMS

THE COBWEB is notable for at least one electrifying plot switch. As its hero it introduces a psychiatrist (Richard Widmark) endowed with a suitably heroic abundance of professional competence, integrity and personal charm who has, none the less, been singularly unfortunate in the choice of a wife (Gloria Grahame). The film also introduces as his fellow staff-member at a high-toned hotel-like psychiatric clinic, a very nice young widow (Lauren Bacall) who is obviously the made-to-order, perfect wife type.

Movies being what they are, one keeps watching for the inevitable plot gimmick that will serve to dispose of the superfluous marital partner. The gimmick never shows up. Instead, the situation is worked out by the third party refusing to break up the marriage and the husband and wife making some edifying resolutions on behalf of achieving a more perfect union. This laudable departure from formula would have carried more conviction if only Miss Grahame had not overplayed neurotic empty-headedness to the point where it is difficult not to be skeptical about the future stability of the marriage.

The story of which this marital crisis is a part might be described as the *Executive Suite* of a psychiatric institution. It deploys an all-star cast to act out a multi-faceted upheaval and struggle for power among the directors, staff and patients of the above-mentioned clinic, precipi-

tated by, of all things, a disagreement over library drapes.

Director Vincent Minnelli, hand-capped by color and CinemaScope, for which the story is not particularly suited, has not been as successful as was Robert Wise in the earlier film in weaving the various threads into an even and unified whole. In addition, though the picture apparently means to demonstrate the therapeutic value of a sense of freedom and personal responsibility in the treatment of the mentally disturbed, it makes some of the implications of this policy so alarming that the layman is likely to be persuaded in the other direction.

For *Adults*, however, much of the movie is unusually intelligent and absorbing, and the cast—which also includes Charles Boyer, Lillian Gish and screen newcomers John Kerr and Susan Strasbourg—is first rate

(MGM)

THE VIRGIN QUEEN is Bette Davis' second film outing as Henry VIII's remarkable daughter. Sixteen years ago her vehicle was Maxwell Anderson's *Elizabeth the Queen*, retitled, in tasteless obeisance to the box office, *The Private Lives of Elizabeth and Essex* and watered down as far as dramatic conflict goes by the histrionic limitations of its leading man.

One of the minor villains of Anderson's version of history was Sir Walter Raleigh. In the historical vision of the current script-writers, Raleigh (Richard Todd) has been arbitrarily promoted to the role of hero. The story is about Elizabeth's quest for able and altruistic lieutenants as distinguished from the sycophants and self-seeking flatterers who infested her court. Theoretically this is a valid and accurate historical point. In its particular application history, or for that matter the script, is unable to argue convincingly that Raleigh was such a man.

Nevertheless Miss Davis, sporting make-up and a partly shaved head which are sufficiently horrible to bring a flood of compliments about her devotion to her art, has an actress' field day with the monarch's whims, private anguishes and political acumen. And Todd is a forceful enough actor to stand her off in the big scenes. One gets the impression that there is very little substance to what they are acting, in spite of some lively cloak-and-dagger melodramatics and the possible historical value for the family provided by the painstakingly authentic period flavor and CinemaScoped physical production.

(20th Century-Fox)

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## Cooperation

EDITOR: I have just received a copy of the July 23 issue of AMERICA containing the article on cooperatives by Louise C. Brown. I asked Mrs. Brown to secure 20 copies. These will be distributed to our Board of Directors and other key individuals.

I feel that both your editorial staff and Mrs. Brown are to be congratulated on the article. One of the key problems of our times is to help people feel that they can do things locally that have significance in relation to the great problems of the world. Mrs. Brown's article is not only very readable but makes this point very effectively.

I have also taken the liberty of forwarding a copy of the article to the Cooperative League of the U. S. A.

ROBERT L. SMITH

Director of Public Relations  
Consumers' Cooperative Society  
Palo Alto, Calif.

## Deep in the heart of Texas

EDITOR: I have always felt proud of your publication. I have felt it was sound on fundamentals and completely fair. Believe me, this feeling was jolted when I read the article by Father Masse entitled "Natural gas prices: regulated or free?" (AM. 7/9). It definitely was not up to your standard. . . .

I want no debate. Frankly, I can think of no common ground for discussion with your author. He builds for himself a straw man—well, hardly straw, since he uses only the flimsiest chaff for facts. Then he pins a label on this jousting dummy and names him "Standard Oil of New Jersey." . . .

If AMERICA wants to be fair about it, why does it not give the history of the Natural Gas Act and its construction? Why not explain how a tremendous percentage of the gas was tricked into being subject to the act and the Federal Power Commission? Why not explain that much gas was not dedicated to pipelines, and much of it would never have been dedicated if the FPC itself had not construed the law to mean that the act did not cover the producer? Congress itself has twice said that it did not. Where were your cudgels when the gas producer got only the tiniest trickle of a return on his investment? WILLIAM JARREL SMITH

Pampa, Texas

## Texas: another view

EDITOR: My favorite national Catholic weekly review contained a very illuminating article in the issue of July 9, 1955, entitled "Natural gas prices: regulated or free?" Father Masse has gleaned some of the pros and cons from the great bulk of arguments advanced on this issue, has set them forth clearly and dispassionately and arrived at some conclusion—perhaps only tentative.

The general purpose of this letter will be to set forth some further facets of this issue, as food for thought, and as we see the issue in this part of the country. . . .

Texas is the largest single producing State in the gas field. The exact figures are somewhat elusive. However, somewhere around 50 per cent of the nation's total gas originates in Texas. For this reason, every citizen within the State is affected by the price of gas. It is a major industry, and revenue from this industry flows not only to the producers, but also to the landowners, payrolls, suppliers and to the various tax bodies, from the local independent school district on up to the State.

Many owners and producers of gas are now selling to the long-distance lines only under economic pressure, and with the hope of better days to come. . . . Many of the basic contracts were negotiated in good faith between the gas owner and the transmission line at a low base price, to help the line to get started, after which time the prices would be increased through what are known as escalator clauses. It would be a serious breach of good faith to deny the application of these clauses. . . .

There is a real and widespread fear in the oil industry that Federal control of natural gas may lead to Federal control of oil. . . . Gas is usually associated with oil; the same exploration technique is employed; both gas and oil are usually produced out of the same reservoir, and the most advanced engineering will seek to produce the two together, with due regard for the peculiarities of each. During the confusion since the Phillips decision in 1954 we have seen orders handed down by the FPC, with respect to gas, that would be ruinous to the oil production, by far the more valuable.

G. L. HOWSE

Abilene, Texas

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